

To the
Descendants of
Mary Bradbury
of Salisbury, Massachusetts

Born circa 1615-20, birthplace Warwickshire, England
Convicted but not executed
Died in Salisbury, December 20, 1700
80-85 years old



Mary Perkins Bradbury

Birthdate	circa 1615-20
Deceased	December 20, 1700
Maiden Name / Parents	John Perkins & Judith (née Gater or Gator)
Birthplace	Warwickshire, England
Residence at time of accusation	Salisbury, Massachusetts
Immediate family	Husband: Thomas Bradbury Children: Wymond, Judith, Thomas, Mary, Jane, Jacob, William, Elizabeth, John, Anne (died age 3), Jabez

Short Biography

In December of 1630, John and Judith Perkins and their five children, including their daughter Mary, set sail from Bristol, England for the New World. After a tumultuous 67-day voyage, their ship *Lyon* arrived, first in Nantasket, Massachusetts on February 5, 1631, and then in Boston the following day.¹

The Perkins family lived in Boston for two years, where their sixth and last child was born, and then relocated to Ipswich, Massachusetts. Once in Ipswich, John Perkins became an esteemed member of the community, acquiring a significant amount of land, and twice serving on the Grand Jury. He died in 1654 at the age of 64.²

The exact birthdate of Perkins' daughter Mary is unclear. She was born in Hillmorton, Warwickshire, England circa 1615-20. In his 1889 family history, George Perkins states that Mary was born in England in 1620, making her age 72 in 1692.³ Charles Upham, in his 1867 work *Salem Witchcraft*, says, "She had been noted, through life, for business capacity, energy, and influence; and, in 1692, was probably seventy-five years of age, and somewhat infirm in health."⁴ Yet another source, Bradbury descendant Martin Hollick, writing in a Letter to the Editor of the *Harvard Crimson* in 1997, says she was 77.⁵ Bernard Rosenthal, editor of *Records of the Salem Witch-Hunt*, agrees with the latter, stating that Mary Bradbury was born in 1615.⁶

¹ George A. Perkins, *The Family of John Perkins of Ipswich, Massachusetts, Complete in Three Parts*, 1. Also on board was Roger Williams, the now-famous theologian who believed in religious freedom, the separation of church and state, and fair treatment of the native people. In 1635, he was banished from Massachusetts for such unorthodox beliefs, and fled south to found Providence Plantations, which became the state of Rhode Island.

² Ibid, 3-4.

³ Ibid, 7.

⁴ Charles W. Upham, *Salem Witchcraft*, 467-468.

⁵ Martin E. Hollick, *The Harvard Crimson*, <https://www.thecrimson.com/article/1997/4/2/to-set-the-record-straight-on/>

⁶ "Biographical Notes," in *Records of the Salem Witch-Hunt*, ed. Bernard Rosenthal, 931.

In 1636, when she was aged 16-21, Mary married Thomas Bradbury in Ipswich. They moved to Salisbury, Massachusetts by 1639, and were among the earliest settlers there, appearing on the “first division” list granted house lots. They had eleven children together over the next two decades.

Thomas Bradbury was the second son of Wymond and Elizabeth (Whitgift) Bradbury, likely born in Essex, England in 1611. According to William Berry Lapham’s *Bradbury Memorial*, “It would be highly gratifying to be able to state positively that Thomas Bradbury who came to New England was the identical Thomas who was baptized in the ancient Norman font, in the church of St. Margaret, in the parish of Wicken Bonant [Bonhunt], February 28, 1610/11. It is true, the evidence is such as to remove all reasonable doubt...”⁷

Thomas Bradbury descended from a well-to-do and influential English family. In the *Bradbury Memorial*, Lapham says, “The Bradburys, or many of them, were large landowners and consequently, men of influence and standing in both church and state.”⁸ Thomas Bradbury was in his early twenties when he traveled to the New World, arriving in Agamenticus (York), Maine in 1634, as the official representative of Sir Ferdinando Gorges, the proprietor of the Province of Maine. Historian Emerson Baker suggests this royal connection may have been one reason for the later targeting of Mary Bradbury in 1692. According to Baker, “Captain Bradbury was the grandnephew of both Sir Ferdinando Gorges, the royalist and Anglican proprietor of Maine, and John Whitgift, the archbishop of Canterbury. Bradbury was a militia officer who had performed long service as deputy to the General Court as well as a local magistrate and judge. Mary Bradbury had been accused of witchcraft years before, but her being cried out upon in this instance [1692] may also have been influenced by her husband’s offices and his ties to prominent Anglicans and royalists.”⁹

Over the more than fifty years from their arrival in Salisbury to the time the witchcraft hysteria took hold in 1692, Thomas and Mary Bradbury became prominent and respected members of their community. Thomas was at some time “town clerk, schoolmaster, justice of the peace, rep. in General Court seven years, 1651-66, county recorder, associate judge, etc. Most of the ancient records of S.[alisbury], and many of the county, were written by him.”¹⁰ He also led the local militia. Charles Upham explains, “From the first, he was conspicuous in military matters, having been commissioned by the General Court, in 1648, Ensign of the trainband in Salisbury. He rose to its command and, in the latter portion of his life, was universally spoken of as “Captain Bradbury.”¹¹ Mary, for her part, was an upstanding and hardworking Christian woman, who raised eleven children, born between 1637 and 1658: Wymond, who married Sarah Pike, daughter of Salisbury luminary Robert Pike; Judith, who became Caleb Moody’s second wife; Thomas, likely unmarried; Mary, who married John Stanyan; Jane, who married Henry True; Jacob, who died unmarried in Barbados; William, who married widow Rebecca Maverick,

⁷ William Berry Lapham, *Bradbury Memorial, Records of some of the descendants of Thomas Bradbury, of Agamenticus (York) in 1634, and of Salisbury, Mass. in 1638, with a brief sketch of the Bradburys of England, chiefly from the collections of the late John Merrill Bradbury of Ipswich, Mass.*, 23.

⁸ Ibid, 54.

⁹ Emerson W. Baker, *A Storm of Witchcraft: The Salem Trials and the American Experience*, 143.

¹⁰ David W. Hoyt, *The Old Families of Salisbury & Amesbury, Massachusetts*, 69.

¹¹ Upham, *Salem Witchcraft*, 468. A “trainband” is defined by Merriam Webster as “a 17th or 18th century militia company in England or America.”

the daughter of Salisbury Reverend John Wheelwright; Elizabeth, who married John Buss, minister at Oyster River (today Durham), New Hampshire; John, who died unmarried at the age of 24; Ann, who died at the age of 3; and Jabez, who died at the age of 19.¹²

Although depositions given in 1692 by Salisbury neighbors claim rumors of witchcraft had been connected to Mary Bradbury 20 years before, the first accusation against her during the current hysteria was on May 26, 1692, when she was named as the tormentor of Mary Marshall of Reading, and Mary Walcott, Mercy Lewis, and Ann Putnam Jr. of Salem Village. A month later, Timothy Swan of Andover fell ill, claiming to have been attacked by a pack of witches who flew into his father's house in Haverhill. Swan specifically identified Mary Bradbury's specter as one of the attackers. On June 28, she was arrested by Constable William Baker and transported to Salem jail.¹³

At Bradbury's July 2 examination in Salem Town, afflicted accusers Elizabeth Hubbard, Sarah Bibber, Mary Walcott, Mary Warren, and Ann Putnam Jr. alleged she was leading the spectral attacks against 29-year-old Timothy Swan, whose mysterious illness was otherwise unexplained. Mary Walcott and Ann Putnam Jr. also claimed to see the ghost of Putnam's uncle, John Carr, in the courtroom. The ghost, in a winding sheet, accused Bradbury of murdering him.¹⁴

On July 22, at the examinations of several accused of witchcraft, two 18-year-olds from Andover pointed fingers at Mary Bradbury. When questioned, Mary Lacy Jr. claimed that she and her mother and grandmother, along with Martha Carrier and her son Richard (all five of whom were in jail accused of witchcraft), were involved in torturing Timothy Swan. Lacy explained that the devil encouraged them to kill Swan by stabbing him to death, with pins and an iron spindle. When asked if they had reason to hurt Swan, Lacy replied, "we all came in upon Mrs. Bradbury's account or quarrel she had with him," and later added that the Bradbury-Swan disagreement had something to do "about thatching of a house."¹⁵ During his examination, Richard Carrier said Mary Bradbury was among those present at a Satanic baptism at Newbury falls, along with Rebecca Nurse and Elizabeth How, two women who had been hanged only days before.¹⁶

At the same time accusations against her were mounting, Bradbury's family and friends were rallying in her defense. A petition signed on July 22 by 115 people, read, in part, "... [she has] a courteous and peaceable disposition and carriage. Neither did any of us (some of whom have lived in the town with her above fifty years) ever hear or ever know that she ever had any

¹² Lapham, *Bradbury Memorial*, 67.

¹³ Marilynne Roach, *The Salem Witch Trials: A Day-By-Day Chronicle of a Community Under Siege*, 179.

¹⁴ Ibid., 191.

¹⁵ "Examinations of Richard Carrier, Mary Lacey Jr., Mary Lacey Sr., & Andrew Carrier, Copy," in *Records of the Salem Witch-Hunt*, ed. Bernard Rosenthal, 479-481.

¹⁶ Ibid.

differences or falling-out with any of her neighbors – man, woman, or child, - but was always ready and willing to do for them what lay in her power night and day ...”¹⁷

Mary’s husband Thomas, now 81 years old, submitted his own testimony on July 28, saying, “Concerning my beloved wife, Mary Bradbury, this is what I have to say: We have been married fifty-five years, and she hath been a loving and faithful wife to me. Unto this day, she hath been wonderful laborious, diligent, and industrious, in her place and employment, about the bringing-up of our family (which have been eleven children of our own, and four grandchildren). She was both prudent and provident, of a cheerful spirit, liberal and charitable. She being now very aged and weak, and grieved under her affliction, may not be able to speak much for herself; not being so free of speech as some others may be. I hope her life and conversation hath been such amongst her neighbors, as gives a better and more real testimony of her, than can be expressed by words.”¹⁸

Pleading “not guilty” on September 9, Mary Bradbury herself said, “I am wholly innocent of any such wickedness through the goodness of god that have kept me hitherto, I am the servant of Jesus Christ and have given myself up to him as my only lord and saviour...”¹⁹

Despite the support, more depositions were taken against Mary Bradbury in Salem Town on September 9. One wonders how this elderly woman, who lived more than 20 miles from the center of the turmoil in Salem Village and who had such a good reputation, could have become the target of witchcraft accusations. The existing records reveal an old list of past grievances largely presented by members of only two families, the Endicotts and the Carrs. Brothers Samuel and Zerubabel Endicott claimed that butter purchased from Bradbury had turned rancid, and said she had raised a storm at sea resulting in the loss of horses in a ship’s hold. They had even witnessed her turning herself into a boar years before.²⁰

Members of the Carr family were Bradbury’s principal accusers. In the earliest days of the colonial settlement in Salisbury, George Carr and Thomas Bradbury had house lots on the original circular road (Mudnock Road today), until Carr, who ran the ferry from Salisbury to Newbury, relocated to Carr’s Island in the Merrimack River. Although George Carr died a decade before the witch hysteria began, several of his children were clearly influenced by past disputes.

Son Richard Carr testified about an incident in 1679, saying, “...after some difference that happened to be between my honored father, Mr. George Carr, and Mrs. Bradbury, the prisoner at the bar, upon a sabbath at noon, as we were riding home, by the house of Captain Tho. Bradbury, I saw Mrs. Bradbury go into her gate, turn the corner of, and immediately there

¹⁷ “Petition in Support of Mary Bradbury,” in *Records of the Salem Witch-Hunt*, ed. Bernard Rosenthal, 483-484. In a footnote, Rosenthal points out that ‘Benjamin Allin and his wife Rachel’ is repeated and is likely a recording mistake, meaning the signers numbered 113.

¹⁸ “Testimony of Thomas Bradbury for Mary Bradbury,” in *Records of the Salem Witch-Hunt*, ed. Bernard Rosenthal, 489-90.

¹⁹ “Plea of Mary Bradbury,” in *Records of the Salem Witch-Hunt*, ed. Bernard Rosenthal, 620.

²⁰ Roach, *The Salem Witch Trials*, 283.

darted out of her gate a blue boar, and darted at my father's horse's legs, which made him stumble; but I saw it no more."²¹

The phrase "some difference that happened to be" is not explained in the record, but a 2015 article by Melissa Berry in *GenealogyMagazine.com* suggests unrequited love. "The tribal wars between the two families were sparked when Mary passed over an offer of marriage from George Carr and married Thomas Bradbury," says Berry.²² It is unclear if this is true or a family anecdote passed down through the generations.

However, the records do suggest romantic trouble between two Carr sons and two Bradbury relatives. Twenty years earlier, testified James Carr, he was courting (at her invitation) the widow Rebecca Maverick, daughter of Reverend John Wheelwright. Unbeknownst to him, Mary Bradbury's son William was also a suitor. When the two men happened to visit at the same time, said John, "the widow did so coarsely treat the said William Bradbury that he went away seeming to be angry. Presently after this I was taken after a strange manner as if every living creature did run about every part of my body to tear me to pieces..."²³ Carr sought the help of a doctor after his illness lasted the better part of a year, but no medicine worked. The doctor suggested he was bewitched and when Carr revealed he thought his tormentor was his rival's mother, the doctor said, "he did believe that Mistress Bradbury was a great deal worse than Goody Martin."²⁴ As James Carr struggled to regain his health, William Bradbury married Rebecca (Wheelwright) Maverick. The marriage lasted only six years, as both died young, within two weeks of each other, in December of 1678.²⁵ Their sons, four-year-old Thomas and one-year-old Jacob, were taken in and raised by their grandparents.

Another Carr son, John, fell in love with Jemima True in his youth.²⁶ According to his brother William Carr's deposition, "... my father being persuaded by [] of the family (which I shall not name) not to let him marry so young, my father would not give him a portion, whereupon the match broke off, which my brother laid so much to heart that he grew melancholy, and by degrees much crazed, not being the man, that he was before, to his dying

²¹ "Deposition of Richard Carr & Zerubable Endicott v. Mary Bradbury," in *Records of the Salem Witch-Hunt*, ed. Bernard Rosenthal, 622.

²² Melissa Berry, "The Witchcraft Trial of Mary Perkins Bradbury," in *Genealogy Magazine*, can be viewed here: <https://www.genealogymagazine.com/witchcraft-trial/>

²³ "Deposition of James Carr v. Mary Bradbury," in *Records of the Salem Witch-Hunt*, ed. Bernard Rosenthal, 621.

²⁴ Ibid. Susannah (North) Martin, another Salisbury neighbor who lived in Amesbury after her marriage, was also dogged by accusations of witchcraft. She was hanged on July 19, 1692.

²⁵ <https://ma-vitalrecords.org/MA/Essex/Salisbury/aDeathsB.shtml>

²⁶ Jemima True is mis-identified as Mary Bradbury's granddaughter in many sources. Although there was a granddaughter named Jemima True (daughter of Henry and Jane (Bradbury) True, who married in 1668), she is the wrong generation for John Carr, not being born until 1681, making her 8 years old when he died. The correct Jemima True was born in 1657 and was Mary's daughter Jane's sister-in-law. This Jemima True married John March in 1679. Oddly, in William Carr's deposition, it's noted that he says "**Jane** True, now wife of Captain John March" (instead of **Jemima** True) confusing the matter even more. Perhaps Jane/Jemima in this case was a recording error.

day.”²⁷ Gossip held that it was Mary Bradbury who thwarted the marriage. When John Carr died in 1689, some said Mary Bradbury had bewitched him to death, and Ann Putnam Jr. claimed John’s ghost accused Mary Bradbury of murder in her testimony. Not only did William Carr dispute this version of events, saying “... [his brother] died peaceably and quietly, never manifesting the least trouble in the world about anybody; nor did not say any thing of Mrs. Bradbury nor anybody else doing him hurt...” but both William and his wife Elizabeth, daughter of Major Robert Pike, signed the petition in support of Mary Bradbury, in opposition to the rest of the Carr family.²⁸

The most vociferous Carr targeting Mary Bradbury was Ann (Carr) Putnam, sister of Richard, James, John, and William. When Ann was about 12 years old, she followed her older sister Mary to Salem Village, where she likely helped in Mary and her husband, John Bailey (alternately spelled Bayley)’s household. Bailey had been hired as the village’s first minister.²⁹ While living with her sister and brother-in-law, Ann met her future husband, Thomas Putnam Jr. In 1692, all but one of the depositions against Mary Bradbury were recorded in the handwriting of Sargent Thomas Putnam. The principal accusers during the entirety of the Salem witch trials were Thomas, Ann, and their daughter Ann Jr.

Historian Charles Upham, although alone in this theory, also speculates that the unnamed person who prevented the courtship and marriage of John Carr and Jemima True was not actually Mary Bradbury, but Ann Putnam Sr. He says, “Wishing to be relieved from the self-reproach of having caused his derangement and death, when the witchcraft delusion broke out at Salem Village and she became wholly absorbed by it ... she avowed and maintained the belief ... that the happiness, health, reason, and life of her brother had been destroyed by diabolical agency, practiced by Mrs. Bradbury.”³⁰ It’s a fascinating idea.

In addition to the petition signed by more than 100 people in July, more support was offered by such Salisbury personages as Reverend James Allen and Major Robert Pike. Historian Mary Beth Norton says, “... Mistress Bradbury offered a sworn statement from her current pastor attesting to her good character and to her ‘works of charity & mercy to the sick & poor.’ Robert Pike, who prepared that disposition, added his own affirmation that he had known Mary ‘upward of fifty years’ and fully concurred with the clergyman’s judgment.”³¹ The testimonials fell on deaf ears. Mary Bradbury was convicted and sentenced to death on September 10, along with Martha Corey, Mary Easty, Alice Parker, Ann Pudeator, and Dorcas Hoar.³²

²⁷ “Deposition of William Carr for Mary Bradbury,” in *Records of the Salem Witch-Hunt*, ed. Bernard Rosenthal, 604.

²⁸ Ibid.

²⁹ Marilynne Roach, *Six Women of Salem: The Untold Story of the Accused and Their Accusers in the Salem Witch Trials*, 46–48.

³⁰ Upham, *Salem Witchcraft*, 474.

³¹ Mary Beth Norton, *In the Devil’s Snare: The Salem Witchcraft Crisis of 1692*, 273.

³² Roach, *The Salem Witch Trials*, 284.

The first four named above were among those executed on September 22, hanged on Proctor's Ledge at Gallows Hill in Salem, declaring their innocence until the end. Dorcas Hoar, on the other hand, confessed the night before she was scheduled to be executed and was given a month to prepare to meet her maker. By then, the hangings were over and she escaped with her life, although she ended her days in poverty, taken care of by public funds.

Mary Bradbury, too, eluded the hangman's noose. She apparently was "reprieved 'from the intercession of some friends,' revealed Thomas Brattle."³³ The delay in execution was not safety enough. With the help of her many friends, and her wealth, she escaped from jail and lived as a fugitive. "There are no official records available to explain how Mary escaped the rope," says Melissa Berry, "but there are many entertaining rumors among Bradbury descendants. Dr. Howard Bradbury passed on the story that Mary's nephew from Boston appeared before Constable Baker in a phosphorescent devil's costume, prompting him to release her. In *Ancestry Magazine*, Catherine Moore suggests that Mary's husband bribed the jailers and staged a break out with help from a muster."³⁴ It would be fascinating to know where and how she lived, waiting for the terrible delusion to end. She remained in hiding into 1693, finally returning to her family in May of that year and staying in Salisbury for the rest of her life. The records don't reveal any official declaration of her innocence in her lifetime, although it is known the condemned were granted pardons by Governor William Phips at some point. One wonders how Bradbury, and other fugitives, knew when it was safe to return home.

Mary's devoted husband Thomas died on March 16, 1695, at the age of 84. In his will, he charged his grandchildren Thomas and Jacob, who were raised by their grandparents after their parents died, with providing firewood, meat, and "...what part of my house she thinks meet to require unto the half of it...during her widowhood or natural life."³⁵

Mary Bradbury died on December 20, 1700, aged 80-85. She and Thomas were likely buried in the Colonial Burying Ground, although their grave markers are long gone. Shards in the center of the cemetery, near other Bradbury gravestones, were once thought to be the remains of Thomas's marker, but may date to a later time. An effort by Bradbury descendant Rae Bradbury-Enslin is underway to erect new headstones for Mary and Thomas. Information about this project can be found below under "Additional Descendant Information."

On September 11, 1710, Mary Bradbury's daughter and son-in-law, Jane and Henry True, petitioned the court for a reversal of Bradbury's conviction and restitution. On October 17, 1711, "An Act to Reverse the Attainders of George Burroughs et al. for Witchcraft" was passed by the

³³ Norton, *In the Devil's Snare*, 280. Norton is referencing "Letter of Thomas Brattle, F.R.S., 1692," a contemporary account written by wealthy Boston merchant Brattle. Although dated October 8, 1692, and likely circulated by hand, it was not officially published until long after Brattle's death in 1713.

³⁴ Berry, "The Witchcraft Trial of Mary Perkins Bradbury," in *Genealogy Magazine*, <https://www.genealogymagazine.com/witchcraft-trial/>

³⁵ Lapham, *Bradbury Memorial*, 61-62. Thomas and Jacob were the sons of William and Rebecca (Wheelwright) Maverick Bradbury, who died in 1678 when they were both 29 years old. The boys were then aged four and one, respectively.

Massachusetts General Court. Among those cleared was Mary Bradbury. The family received £20.

Related Locations

Mary & Thomas Bradbury Home (Site of)

The early settlers of Salisbury, MA were granted house lots on the original “circular road.” Today, Mudnock Road follows the same path. The Bradburys lived here in the original center of town, near the first meeting house, the Carr family (Mary’s accusers during the trials), and with a view to Town Creek, which feeds into the Merrimack River. For more information, see our Online Sites Tour: <https://salemwitchmuseum.com/locations/mary-and-thomas-bradbury-home-site-of/>

Site of Salisbury’s First Meetinghouse

The first meetinghouse was erected in 1640, at the head of Mudnock Road and near the house lots of the original settlers. For more information, see our Online Sites Tour: <https://salemwitchmuseum.com/locations/first-meetinghouse-site-of/>

George Carr Home (Site of)

Conflicts between George Carr and members of his family, and Mary Bradbury, were deeply rooted and long lasting. Carr’s original house lot was near the Bradburys’ home, until he relocated to Carr’s Island in the Merrimack River, where he ran his ferry and fishing business. For more information, see our Online Sites Tour: <https://salemwitchmuseum.com/locations/george-carr-home-and-ferry-sites-of/>

Colonial Burying Ground

It is likely that Mary and Thomas Bradbury were interred in this cemetery, although their stones are long gone. For more information, see our Online Sites Tour: <https://salemwitchmuseum.com/locations/colonial-burying-ground/>

Salem Courthouse in 1692 (Site of)

Mary Bradbury’s trial took place here during the first week of September 1692. She was convicted, along with Martha Corey, Mary Easty, Alice Parker, Ann Pudeator, and Dorcas Hoar, but escaped execution by fleeing. For more information, see our Online Sites Tour: <https://salemwitchmuseum.com/locations/salem-courthouse-in-1692-site-of/>

Related Reading

Baker, Emerson W. *A Storm of Witchcraft: The Salem Witch Trials and the American Experience*. New York, NY: Oxford University Press, 2015.

Hoyt, David W. *The Old Families of Salisbury and Amesbury, Massachusetts*. Providence, RI: Snow & Farnham, 1897.

This text can be viewed through archive.org:

<https://archive.org/details/cu31924025963772/page/n5/mode/2up>

Lapham, William Berry. Bradbury Memorial. Records of some of the descendants of Thomas Bradbury, of Agamenticus (York) in 1634, and of Salisbury, Mass. in 1638, with a brief sketch of the Bradburys of England, chiefly from the collections of the late John Merrill Bradbury of Ipswich, Mass. Portland, ME: Brown, Thurston, 1800.

This text can be viewed:

<https://www.ebooksread.com/authors-eng/william-berry-lapham/bradbury-memorial-records-of-some-of-the-descendants-of-thomas-bradbury-of-aga-hpa/1-bradbury-memorial-records-of-some-of-the-descendants-of-thomas-bradbury-of-aga-hpa.shtml>

Merrill, Joseph. *History of Amesbury, Including the First Seventeen Years of Salisbury to the Separation in 1654*. Haverhill, MA: Franklin P. Stiles, 1880.

Norton, Mary Beth. *In the Devil's Snare: The Salem Witchcraft Crisis of 1692*. New York, NY: Random House, 2002.

In the acknowledgments of this book, author Norton shares her discovery of her own connections to the Salem witch trials, saying, "Before starting this project I learned that I, like so many other Salem researchers, am a descendant of people involved in the witchcraft crisis, although that was not why I chose to work on it. Mistress Mary Bradbury ... was my ninth-great-grandmother; and Susannah North Martin ... was my ninth-great-step-grandmother." Norton goes on to reveal other fascinating ties and ends with a relatable thought, "How many times have I wished that – through witchcraft or magic – I could summon up the ghosts of my own ancestors to ask their assistance in my research."³⁶

Perkins, George A. *The Family of John Perkins of Ipswich, Massachusetts. Complete in Three Parts*. Salem, MA: Salem Press Publishing & Printing Co., 1889.

This text can be viewed through archive.org:

<https://archive.org/details/familyofjohnperk00perk/page/n7/mode/2up>

Roach, Marilynne K. *The Salem Witch Trials: A Day-by-Day Chronicle of a Community*. Lanham, MD: Taylor Trade Publishing, 2004.

Rosenthal, Bernard ed. *Records of the Salem Witch-Hunt*. New York, NY: Cambridge University Press, 2009.

Upham, Charles W. *Salem Witchcraft*. Boston, MA: Wiggin & Lunt, 1867.

Surviving Court Related Documents

Digitized court documents related to Mary Bradbury can be found at the University of Virginia's Salem Witch Trials Documentary Archive and Transcription Project website, at <http://salem.lib.virginia.edu/n16.html>

These documents include:

³⁶ Norton, *In the Devil's Snare*, 417.

1. Indictment of Mary Bradbury, For Afflicting Timothy Swan
2. Indictment of Mary Bradbury, For Afflicting Sarah Bibber
3. Plea of Mary Bradbury
4. Statement of George Herrick v. Mary Bradbury, Sarah Rice, Wilmott Redd, and Elizabeth Fosdick
5. Testimony of Thomas Bradbury for Mary Bradbury
6. Summons for Witnesses v. Mary Bradbury
7. Petition for Mary Bradbury
8. Testimony of James Allen, Robert Pike, and John Pike for Mary Bradbury
9. Deposition of Ann Putnam Jr. v. Mary Bradbury (Sept. 8)
10. Deposition of Samuel Endicott v. Mary Bradbury
11. Deposition of Mary Warren v. Mary Bradbury
12. Deposition of Richard Carr and Zerubable Endicott v. Mary Bradbury
13. Deposition of James Carr v. Mary Bradbury
14. Deposition of Mary Walcott v. Mary Bradbury
15. Testimony of William Carr for Mary Bradbury
16. Deposition of Elizabeth Hubbard v. Mary Bradbury
17. Deposition of Ann. Putnam Jr. v. Mary Bradbury (Sept. 9)
18. Deposition of Sarah Bibber v. Mary Bradbury

Select witch trials documents in the Peabody Essex Museum's collection can be viewed here: <https://pem.quartextcollections.com/collections/salem-witch-trials-collection/salem-witch-trials-documents>. Researchers are encouraged to view the available hi-res images of the University of Virginia and Peabody Essex Museum witch trials documents digitally. For those wishing to see original files at the Massachusetts Archives, inquire at archives@jud.state.ma.us

Text of Deposition of Ann Putnam Jr. September 8*

[The d]eposition of Ann Putnam who testifieth and saith that I being at Andover on the 26 day of July 1692 I saw there Mistress Mary Bradbury, wife of Captain Thomas Bradbury of Salisbury or her appearance most grievously afflicting and tormenting of Timothy Swan of Andover, almost ready to kill him. Also several times before and since that time I have seen Mistress Bradbury or her appearance grievously afflicting Timothy Swan and I believe that Mistress Bradbury is a most dreadful witch for since she has been in prison she or her appearance has come to me and most grievously afflicted me.

Ann Putnam owned before the grand Inquest this evidence to be the truth on the oath that she hath taken this 8 day of September 1692.

*This is a slightly reformatted text from the transcription available from the University of Virginia.

Note: When reading the September 9 deposition of Mary Walcott, one sees it is almost word-for-word as above. Similarly, the September 9 depositions of Mary Warren, Sarah Bibber, and Elizabeth Hubbard are fairly identical to each other.

Additional Descendant Information

Thomas and Mary Bradbury's daughter Elizabeth married Reverend John Buss (or Busse). Buss, who ministered in Dover, NH, "was cried out upon but escaped formal charges of witchcraft," says historian Emerson Baker. Baker suggests that because Buss had served on the frontier and had a mother-in-law accused of witchcraft, he was targeted for witchcraft accusations.³⁷

Mary's brother, Deacon Thomas Perkins, was married to Phebe Gould, the oldest child of Topsfield's Zaccheus Gould. Many members of the Gould family were firmly on the "accusing" side during the witch trials, particularly against Mary Easty and Sarah Wildes. However, two of Gould's daughters were themselves accused of witchcraft, so it is a complicated story.

Among Thomas and Mary Bradbury's descendants are two distinguished literary figures: Ralph Waldo Emerson (a fourth great-grandson) and Ray Bradbury (a seventh great-grandson). Also among the Bradbury descendants are Mercury and Apollo astronaut Alan Shepard, *Superman* actor Christopher Reeve, and President Ulysses S. Grant.

Brian Bradbury, a friend of the Salem Witch Museum, has shared the following information: "Every year we have a family reunion in Maine, usually at Bradbury Farm, for close to 80 years. The reunion is the Kershner-Bradbury family." More information can be found here: <https://www.facebook.com/groups/468836169868430>

You can read about Bradbury descendant Rae Bradbury-Enslin's ongoing project to erect new gravestones for Thomas and Mary Bradbury in Salisbury's Colonial Burying Ground here: <https://www.gofundme.com/f/6qawc5-bradbury-gravestone-project>

All Public Member Stories results for Bradbury at Ancestry.com can be found here: https://www.ancestry.com/search/collections/1095/?name=BRADBURY&count=10&name_x=1_1&fh=550&fsk=MDs0NTA7MTA-61-&pgoff=11

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³⁷ Baker, *A Storm of Witchcraft*, 138-139.